

fulfillment in that future day, when the Lord shall call his own; "And he saith unto me, Write blessed are they who are bidden to the marriage supper of the Lamb. And he saith unto me, these are the true words of God." Rev. 19:9. Jesus says, "Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and shall come forth to serve them." Luke 12:37. From this and many similar scriptures we seem to see in the supper an institution which if understood and practiced in the spirit of the Master is designed to break down caste, slavery, and all forms of human bondage which was the curse of the old world and from which the world is not now free. A heavenly institution observed by the people "of the kingdom on the earth" among whom there can be neither master nor slave, but that equality that becomes all who are called to become high priests of God, making acceptable offerings to him on the altars of hearts that have been made free from all earth customs of bondage. The supper is the Lord's and therefore it can only honor him when partaken of by those who are of his spirit and purpose, looking to the same heavenly Father for an inheritance incorruptible and that fadeth not away. The observance of the supper by the early Christians and the great truth it symbolized, or indicated, i. e., the coming of the Lord into his kingdom was looked upon by the Romans as a menace to secular and worldly pomp, which led to issuing a decree against its observance, is evidence of its observance among them. It is a full meal, partaken of in the evening, and while at this table of the Lord, the bread is broken, and the cup is divided among the believers, in which they pledge their lives for the truth for which Jesus died, i. e., the Fatherhood of God, and the brotherhood of man, and the coming of him whose right it is to rule. So let us observe it till he come.

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#### THE CHURCH AND HIGHER EDUCATION

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"Give me for a few years the direction of education, and I will undertake to transform the world."—Leibniz.

Long and slow has been man's upward journey toward the higher life. For unnumbered centuries he has climbed gradually up out of the degradation and bondage of ignorance. Step by step he has risen into more worthy self hood; little by little he has attained "the better sunlight;" round by round he has mounted the ladder of Truth, gained the larger view, the completer dominion, and secured a firmer hold on God and the eternal things. So gradual and imperceptible, indeed, is this upward movement, that at times it has seemed that progress had reversed herself, and that man was being engulfed in some rising tide of ignorance; but these apparent

retrogressions are but eddies and by-currents in the great stream of divine purpose which flows certainly onward toward "That far off divine event, to which the whole creation moves."

The history of human progress is the history of education; for education is conscious evolution, conscious development. When man began to reflect upon some other self which he was not, but might become; when he began to set before himself an ideal to be attained; when he began to adjust means that he might transform himself into a nobler being, he began to educate and to be educated. In this comprehensive sense is true the saying of Wendell Phillips, "That education is the only interest worthy the deep controlling anxiety of the thoughtful man." In this larger sense, education is not merely to men and women successful, not merely to make them happy, not merely to make them appreciative, not merely to make them wise, useful or powerful, but all of these and more,—it is to work in them a continually more perfect transformation into real sons and daughters of God, in Wisdom, Power and Love, in the spirit of,—

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low vaulted past!  
Let each new temple nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting  
sea!"

In this upward march toward the divine, in this moulding of humanity into the ideal pattern of God, two agencies are all powerful. These are the church and organized education. The first of these, the church, which is the visible embodiment of the Christ spirit, "summons men to a great work, inspires them with a great enthusiasm," and endeavor to keep constantly before them the one great purpose of making the world Christians; the second organized education, which is the chief means in the hands of the church for the prosecution of its work, gives power, wise enthusiasm and effective direction to the efforts of men to reach the goal set before them. Thus it is seen that higher education and the church are vitally related. Each is a necessary complement of the other. Each must fail to accomplish its purposes without the other. Without religion, education becomes commercial, sordid, mercenary, and loses its highest and most worthy motive; without education, religion becomes superstitious, mystical, fanatical, creed-bound, and fails to helpfully adjust itself to changing condition of civilization, and to harmonize its activities and methods with the "increasing purpose that runs thru ages."

Passing these general and fundamental truths, we may next consider some more specific phases of the relation of the church to higher education. It is granted that, in the promotion of human progress the church and higher education are inseparable allies. If then Christianity is largely to influence or to control the course of civilization, the

church must maintain colleges and take the colleges for Christ. This is the strategic fighting point at which the battle for a better civilization is to be lost or won. The church must win here or abandon its efforts to dominate the course of human progress. Why? Because it is here, and here only, that the leaders of society may be imbued with the Christ ideal and charged with a high moral purpose,—because a man's religion is the chief fact about him, and mankind are still hero-worshippers. The history of the world is the history of its leaders. The few great thinkers and men of preeminent ability, are the moulders and, in a large sense, the creators of whatever the mass of men do, think, or attain. They are the ideals after which their fellows fashion their lives. They set the pace, guide the ship of state and lead the armies of civilization, while the masses are camp followers and imitators. These great or fortunate ones who occupy high positions, are the beacon lights toward which aspiring ambition first turns its eager gaze. The examples of these stir his soul to activity. From these he gathers his notions of what achievements may be wrought; of what success is, of how it should be won, and of what life one may, and ought to live in this present world. If the light which these beacons of earth flash down upon their fellows is the pure white ray of high purpose and Christ like endeavor, how great will be its influence upon those who look up to them for inspiration, and direction! Is there need of illustration here? Do you remember Charlemagne, Luther, Gladstone, and how each of these by his example and work turned the faces of millions Christ ward and left an imperishable heritage to humanity?

The leaders and great ones of this century will be the product of the college, and they will, in a large way, make and control its civilization. They will transact its business, direct its industries, write its books, edit its periodicals, make its laws, set its fashions and mould its ideals. Tho few in number, they will be, as now, preeminent in power and influence. Hardly two per cent of our present population are college-trained, yet from this two per cent are drawn sixty-five per cent of those who hold positions of honor and influence. In other words, a college training increases the likelihood that one will hold an important position, ninety times. Manifestly and unquestionably, then, it is of first importance that the clear-brained, large visioned, fate compelling college student be won for Christianity. To win one such is to win not one, but many. As a kingdom is sometimes won by taking the king, as an army is sometimes won by taking the commander, so industries, organizations, schools, wealth, states, legislatures, periodicals, and political parties may be won for Christianity by winning college students for Christ. Generally speaking, it is from two to a thousand times as important to bring a young man of culture and strong personality under the sway of the gospel as it is so to win either a mature man